

The American Friend

Old Series
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Kenneth E. Boulding

Testimonies Limited

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Glimpses of A.F.S.C. Summer Activities

WORD has come from the young Americans now engaged in reconstruction work at Tuxpan, Jalisco, Mexico, for the American Friends Service Committee. Thomas I. Potts, leader of the group, writes upon their arrival:

"Twenty-seven Norteamericanos send greetings from Tuxpan, Mexico. We arrived on Friday the thirteenth (June) to find all the essential material for setting up camp in the Federal School House on hand. The week-end was largely spent in getting our living quarters on the porches and our eating and cooking rooms on the inside set up in working order. The building consists of six rooms which we are using as follows: kitchen, pantry, dining room, office and dispensary, storeroom, and library and study room. The porch running around all four sides will be completely filled with our cots. In the enclosed yard, the wall of which we are at present building, we are to have a shower room of brick. The back yard is just big enough for a basketball court. Our Mexican hosts have supplied us with a stove for charcoal burning and running water in the kitchen.

We were met on the station platform by the Municipal President, the Secretary, and a number of other officials and a large number of the general populace. General handshaking and a pleasant welcoming was the order of the day while we were being escorted to our future home. The officials soon left but the general populace stayed all afternoon and evening and helped put the boys to bed. Sunday afternoon at four we invited the sixteen members of the Committee in Charge of Reconstruction to come for tea and talk over our proposed work program. In good Southern style we had complimentary speeches, followed by general discussion, refreshments, and a viewing of the establishment. They in turn invited us to the band concert in the plaza that evening. We went *en masse*, the President having sent two policemen to watch our things while we were away. After two or three pieces by the Tuxpan Band we were asked to come up on the center platform and render some American songs. Our volume was good, the harmony fair.

Our official interpreter, teacher, and guide, Professor Manuel Garcia Macias, has been an invaluable help in many, many ways and will be increasingly so as the summer goes on."

* * * *

Emma Cadbury, one of the tutors at the American Seminar in the Holderness

School, Plymouth, New Hampshire, has written the following about the opening of the Seminar:

"... There are several members of Friends here—Arthur and Etta Albrecht Mekeel, Josephine Williams, Natalie Kimber, Elizabeth Kirkwood, Albert Votaw and Jean Magill. This year the Seminar is nearly twice as large as last and there is much variety, with the many different refugees who have come via France. A few can speak only French as yet; some are former Russia refugees, at least one comes from the University of Cracow, one couple from Roumania, a few from Italy and a good many from Czecho-Slovakia, Austria and Germany. Already it seems like a very fine group which has caught the spirit of cooperation and friendship. On the morning following their arrival on July 2, Dr. Miller and Hertha Kraus gave them excellent addresses of introduction to the purpose and spirit of the Seminar, and in the afternoon they met in three groups and each introduced himself, which gave the tutors a chance to evaluate their knowledge of English.

On July 5 we began the full program with our silent worship. There is a period of English teaching followed by another in which, on three days, there are lectures on American history by Arthur Mekeel; and on the other two, lectures by Dr. Miller on American government, institutions and the American community. In the afternoons the tutors take the students individually for half hour periods to help them with their English.

The school is not quite a mile beyond Plymouth and has been rebuilt since a fire in 1930 which destroyed the one large brick building. There is now a main building with library, living rooms, kitchen and two well-equipped dining rooms, an infirmary and bedrooms.

The Junior work group does much of the work; there are some nice young people in it, several of them refugees, ten in all. The nineteen tutors and eight on the administrative staff, as well as the Seminar members, also help with the work in turn."

* * * *

Early on the morning of July 1 the first group of students arrived at "High-acres," the Civilian Training Unit for Women, being conducted near Glen Mills, Pennsylvania. Each succeeding day has been started at the early hour of 5:30—and even earlier for the kitchen crew. Twenty-eight students and four resident staff members are now living together in

the old stone barn, reconditioned with new floors in the haymow, a cement floor covering the earth downstairs, screening at the windows and cracks, running water and electricity. Their purpose is to learn practical skills through which they can express their pacifism in constructive service. They are preparing themselves to work wherever the opportunity may present itself: in devastated Europe after the war, in Mexico and other South American countries, in needy areas in this country, in their own home towns. Each girl selects as a major subject gardening, dietetics or social work, but each has an opportunity for some experience in the other fields, and there are also classes in carpentry, first-aid and public health, weaving, German and Spanish. A three-acre garden, meal planning and preparation for the group, and social agencies in Media and Chester provide laboratory experience.

The group ages range from eighteen to fifty, including a Norwegian, a Viennese, a German, a Slav and American college girls from New England to California.

* * * *

Student Peace Service volunteers in Porto Rico are helping with the construction of a school building at Cibao—a project sponsored by the Education Department of the N. Y. A. in conjunction with the A. F. S. C. Writes one of these workers:

"The building site is located on the top of a hill with an unobstructed view of a wide valley on three sides and the reservoir to the left, the smoke stacks of a sugar center about a mile to the right and mountains beyond... The building is to be a concrete one reinforced with steel. It will be 25 by 60 feet with a partition in the middle to make two rooms 24 by 30 feet. In this area it is necessary to anchor the foundations deeper than in non-hurricane regions. This will require some depth for the footings. The cement mixing will probably have to be done by hand. Some boys from the locality of the school-building project will be sent in to work with us. As I have mingled with officials here and observed their response to our good will I am almost inclined to think that they are out-doing us at our own game..."

The camp is now a cow pasture, with an artificial lake, now nearly dry. There is a constant breeze. The shelters are ready except for the roof. The dining room seemed clean, the water excellent, and the swimming pool is un-

(Continued on page 334)

THE AMERICAN FRIEND

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A Contributed Editorial

THE Five Years Meeting in the sessions of 1940 requested the Executive Committee to consider the appointment of a Committee on Social Order. In its sessions last April the Executive Committee named an exploratory committee to study and make recommendations to a future annual meeting. That committee has met in its first task of exploration.

What should be the bearing and focus of such a concern? That is the problem for Friends as well as the committee. It is evident that it might drift in the direction of generalities and abstractions, divorced from practical situations of flesh and blood men. It might take upon itself the task of building in theory the mechanical or political structure of the new world. This might result in a kind of party dogmatism. Obviously neither course is realistic or according to Quaker methods. There are at least two points of view which we may suggest here for some measure of general consideration among Friends.

In the first place we should see the *total* implications of any testimony we may proclaim. Take any of our testimonies singly and trace its implications in the social complex, and it finally reaches from the center to the perimeter of all social problems. Our tendency has been, figuratively, to draw a circle around some social situation such as war and peace, temperance, slavery, to place our testimony inside the circle and keep it there. We have yet to see fully the implications of a testimony regarding war when there is a period of international peace. We do not yet see adequately that during times of "peace" the fountain heads of war are flowing at full volume, that the attitudes and policies that result in international conflict are one and the same as those which are to be found in the economic and social debacles next door in our communities.

Ultimately, all of those streams take their rise back in the souls of men. None of us can claim entire freedom from complicity in the conflicts, local and abroad. For instance, in industrial disturbances, the man who strikes and pickets might be very much more oppressive than the management of

industry were he placed in the seat of money power. Likewise, the man who directs industry at the top might be equally violent if circumstances had placed him on the other side of the controversy. We need a stir of sympathetic imagination all along the line. The attitudes that surge with the mobs are akin to those that catch all of us in a situation that we face daily. The first requirement for a satisfactory study of this total area of conflict is a sense of humility certified by penitence. Penitence also needs certification by behavior.

There is no point in trying to describe with finality the political structure of the world-that-ought-to-be. Not even the social scientists can do that satisfactorily, let alone a religious group, untrained in the field. Our first problem, therefore, lies in our attitudes and methods. It is the Quaker way to get at problems from the bottom rather than the surface, although both approaches are necessary in varying measures. But at least that is our starting point—a sense of God and his purpose flowing deeply beneath the stormy waves of human passions.

In the second place our considerations of social order must issue in some small and very practical situations. In this we can see in general two problem areas. One is that of highly industrialized communities, and the other is the rural community. Whatever we might undertake in the latter area finds at once "workers in the field."

We are not wholly without experience in it. All around us are pastors and other persons in our meetings who have tasted and tested the problems, not from armchair philosophy, but from practical work and observation. Such persons are needed in any discussion. The American Friends Service Committee has a range of experiences and of persons whose points of view are deeper than theory. Sometimes those who are least vocal have the best practical contributions to make to our thinking.

"What's the use?" is a mental reaction most of us have to meet in ourselves. The sense of an overwhelming problem that no one understands and can do little to solve probably tempts each of us to drift

with whatever happens. We tend rather to let the doctors of philosophy prepare the answers while we reserve the definite right of dissent from their findings. But it is going to take something better than dissent if we find our way, and it will take more "earthly" experience and Christian vision than social scientists alone can have.

Furthermore, the *fact* of change in society is out of our hands. The social order is changing before our eyes, or, what is more disturbing, beneath our very feet. It is a failure of idealists, often, to think only in terms of what ought to be when the chief problem is to find what *is to be* and flex the currents in some measure toward right ends. All of us share

in both the profit and the cost of our present world. No one can pick out the chief "sinners" or have any sense of "saintliness." Our chief test will never be in what we can present in objective plans, but what we, ourselves, can achieve in removing the limitations from our testimonies.

But let us stop just here with no more than an indication of direction. This is a concern for *many* Friends. Accordingly, the committee is planning a short conference in Richmond for early fall when the play of many and divergent minds can reveal much more than can one mind or one committee.

Indianapolis, Indiana.

ERROL T. ELLIOT.

A Faith to Cling To

By Elden H. Mills

THESE are days in which it is difficult to write or speak seriously without beginning with the words, "These are days in which . . . !" It becomes a bit tiresome to hear sermon after sermon leap off the deep end from the spring-board of "these awful days." Yet to overlook the world of events is to be unreal, and any religion whose essence is unreality is nothing new and nothing of interest in these realistic times. Not at all does one wish to dwell upon the facts which croak at us in the news reports all day long, and yet every living aspect of the Christian faith has something to say to every crisis of the world as well as to individual sin. Frequently one hears this lament, "It is difficult to hold on to my faith in the midst of it all." If we dwell upon the tidal wave of events we are overcome with futility, and if we close our eyes to it we are unreal. The time we live in is awful, but the truths that undergird reality are timeless. Our task is to strike a balance between those extremes.

Sometimes we think that if we could go off to some tropical island away from it all, sit under a palm tree for three years and read a book, that life might again have balance. Of course it would not be so. It is never to be supposed that tension in life can be eliminated, but it can be balanced. The other day a tightly-strung tennis racquet—as tightly-strung as I ever saw—when put to its normal use simply burst apart with rifle report, with pieces of wood flying through the air in all directions. Now if a racquet is loose and has no tension the game cannot be played; if too tight there will be an explosion. Somewhere in between must be a balance of tension.

Today we are brought back to a place where we seem to come periodically—wondering about a God—a good God, whose plans and purposes seem to be going on the rocks. In calm times belief in God seems easy, but a belief in God that comes easily is almost bound to involve a weak and inadequate God. The other day when talking about a certain young minister whose confidence and self-assurance seemed just a bit boisterous, his seminary friend said in all kindness, "He will be a better preacher when he has ex-

perienced some great disappointment or has gone through some deep tragedy." When one can reach out toward God in such moral weather in which it would seem the idea of God could hardly exist, and can find him and cling to him through magnificent odds, then has one really found God.

So when in our calmer days we have said there is purposefulness running through life, that God has a part in the life of every man, that the world is a progressively upward-growing world in which God's plans are gradually being worked out, we were victims of an easy faith. What happens to one's God when one dwells in a world tottering on unthinkable collapse, instead of a world that is every day growing better and better? One can only assert all the more doggedly the conviction that God's purposes are unchanged and unshaken. For if one believes in God at all, then the universe and the life in it are involved in purpose and meaning; when one is lost, so is the other.

There seems to be considerable feeling among us that God has lost his grip on the world and that the prospects which he has for so long had in mind are about to be eclipsed. In "Green Pastures," Gabriel taunts the "Lawd" about that experiment of his in creating man, and the "Lawd" has to admit that the project did not turn out as well as could be hoped. But now some people seem to think that he is pacing the floor, wringing his hands, and in utter despair is saying, "How did I let things get out of control; all that I planned for is about to be defeated."

No one has ever solved the problem of evil; why does it persist and how does a good God tolerate it? Yet personality that does not have the power to choose evil by the same token has not the power to choose good. I believe nothing pleases the heart of God so much as the creative goodness of man. But when man rejects that way, chooses the ugly and malignant, defies all that is true and best, is God thereby defeated? There may be hindrances, barriers, irritations and delays, but the ultimate undefeatableness of God's purposes makes whatever strug-

gle involved worth it all. He will yet finally vindicate himself. "I know that my vindicator liveth."

No one has ever solved the problem of the Cross. He who says he understands it merely boasts. Yet the one who was clean and strong was in his innocence condemned by a ruthless sovereign, and it seemed unquestionable that Pilate had won, that Jesus had lost. But the one who went down to cruel defeat of a Cross has been lifting up souls for centuries, while he who passed sentence would have been unknown except for the man he condemned. Thus it is that evil may work havoc and ghastly wrongs, but it never dethrones God's goodness or his onward purposes.

So it is that any faith worthy of the name must fly squarely into the face of facts . . . "the evidence of things not seen." This has always been true. If we were sure of the results of our every step and did not wager our lives on the strength of what ought to be, we could hardly face any new day. In a definite sense every great faith not only involves the possibility of its opposite, but rather is given virility by

the very preponderance of evidence against its own possibility.

Many ministers are saying that these are days in which it is difficult to preach. Let us not believe it, for one moment. Courage never issues when there is nothing to be dared. It takes no courage to sit down to a good meal; it takes splendid courage to face life cheerfully when one is going blind. So in a day when faith is needed badly, then is the time when it can be had at its best. This is no day in which to water down the gospel; it should be probed to its depths. Where much is demanded, much can be had.

Men and women of faith, let not the insecurity of outward things blind us to the Rock of Ages. Let us believe that nothing belonging to the inward life of man can be lost. This world is not going to pieces. Out of the morass of hatred and the insanities of destruction will arise again the good will of the Lord of life. But the beginnings must be in our hearts, and all who call ourselves Christian must hold ourselves in readiness to suffer in love, to be strong, and of good courage.

West Hartford, Connecticut.

Realistic Pacifism

By Warder C. Allee

MANY former pacifists, even some Quaker pacifists, are again heading toward war. In times of relative peace and security, when men are fairly free from immediate stress, many follow logic, or the emotion raised by still fresh memories of past experiences, and take up a pacifist position. When, however, the situation becomes tense again, then special interests arise, and many lose track of the logic which was compelling in calmer times.

With increasing pressure from events and from propaganda, the new war seems somehow different and desirable. A war must be supported to end all further war, or to free the world from the wickedness of the Kaiser of 1914-1918 (and so clear the way for the Hitler of 1941). Or now we must overthrow the modern Hitler at all costs with scarcely a serious thought of what such war will leave in its wake. Some go much further and decide that pacifism is unrealistic and that henceforth they must support a system of international affairs based mainly on power politics and on military strength.

Interestingly enough, the line that is frequently taken is not that war is right, a thesis which is hard for anyone to defend, but that pacifism is wrong. An essay by Brand Blanshard which was recently published in THE AMERICAN FRIEND illustrates the point. It is a temptation to take up one by one the issues raised in that particular article, but I hope the presentation of a positive position will be more helpful.

At the beginning it should be pointed out that pacifism does not necessarily mean passiveness. I have no defense to make of passivists; pacifists, at least those I have known, have not been passive. Some have been the fightingest, most persistent people, within the limits of their consciences, of all the people I have known. Pacifists rely on one or more of the non-violent techniques, and non-violent coercion can be very real, as any one knows who has watched with interested approval the tactics

and frequent successes of many women's organizations or with fascinated disapproval the skill with which a communist minority can manipulate an organization.

One of the reasons for the current strength of our American Friends Service Committee has been its skill in applying non-violent techniques to local, national, and even to certain delicate international problems.

It is hard for me, objective scientist that I try to be, to understand how a professing Christian can endorse the violent techniques of war. As an interested biologist, I have given much thought to the problem. I used to think that there is no known Christian way to kill a man. Nowadays I'm inclined to make an exception in extreme cases of great suffering from incurable disease. I still do not know of any Christian way to kill a healthy man or woman or to bomb a baby, whether German or British.

I am, however, a biologist and not a theologian, and as a research biologist I have been forced to the conclusion that war is biologically unsound. It has been my luck to uncover a great deal of evidence that there is a drive towards cooperation which extends throughout the animal kingdom and which is the antithesis of war. The unconscious cooperation shown by groups of Protozoa and insects and fishes and all the rest of the myriads of animals, furnishes a substratum for the development of conscious cooperation among men. Without a tendency to cooperate, one-celled organisms could never have given rise to many-celled forms, and the simplest of these could not have become the ancestors of the more advanced.

Man is not at all exempt from this universal drive toward cooperation with his fellows. It is not to be wondered at that man does tend to show group cooperation; it would be very surprising if he did not. In group cooperation, man is merely giving expression in human terms to the general biological principle of cooperation which extends to a certain degree to all animals. With man, co-

operation becomes in part conscious, but transition to consciousness has been so gradual that there is no one who can say exactly where it began.

The principle of cooperation is not the only one which holds with men and with other animals. There are also harmful types of interactions within and between groups which may be lumped together as disoperations. These also are powerful, but less so than cooperative activities; otherwise evolution could not have taken place. That is to say, if cooperation had not been the stronger force, there would have been no men to worry each other with their warlike activities.

I have discussed all these matters at some length in my 1938 book called "The Social Life of Animals," which has a chapter devoted to the international relations of men. In that discussion I outlined briefly the evidence that we do not have a deeply ingrained hereditary instinct to make war. Rather, war is an acquired habit and relatively recently acquired at that. Anthropologists think it is not much older than the beginnings of recorded history. We know that bad personal habits can be outgrown, given sufficient strength and sense. Group habits and customs take longer to break or change; they, too, can be and have been changed. There is no biological imperative that forces us to keep on with our war making. But habits, either group or personal, cannot be broken if we pretend that since they exist, they must be right and proper.

Evidence which I do not have space to present here indicates that war is biologically indefensible. To engage in it, as a keen-minded friend put it last autumn, is to go against the trend in evolution. The long-run arguments are all against a system of international relations based on war, and favor, rather, some sort of an international organization which is based on reason and intelligent self-interest. The League of Nations was an important first experiment toward such an organization.

Most pacifists favored the League of Nations, though from our experience with the League, we can see clearly now that certain pacifists, Jane Addams for example, of twenty years ago were more realistic than the power of politicians of the day, in that they realized the inadequacy of a league of victor nations formed to administer a punitive peace. We now know, also, that an international organization must have sufficient power and flexibility to effect changes by lawful, peaceful means somewhat as changes are made in personal and corporate affairs within a given country.

Further, I think that such an organization, to be successful, will need to administer a certain amount of police power. Now police work is not always pleasant or pretty. It differs from the work of armies in war notably by acting under authority to enforce a body of law established by common consent, rather than acting to protect some special sets of interests based on the conception that power makes right.

To the League should be added, as a matter of course, a World Court which, some of my most realistic friends argue, could follow the precedents set up in the case of our own highly successful supreme court. In its long history, this court has not yet appealed even to police power to have its decisions put into effect. This is not the place or time to debate the question. All my pacifist friends insist that we must look forward to setting up an international organization based on international law. Our certainty that this is the logical next step forward is still greater than it was in 1918 and we all favored the move then.

Contrary to the impression that might be left by Dr. Blanshard's article, the pacifism held by myself and by most of my friends would have supported League inter-

vention in Manchuria in 1931 when the United States was generally reported to be attempting to interest Great Britain in joint action against Japanese aggression. Pacifist sentiment at home may have played a part in the British decision not to intervene either directly or through effective action within the League; power politics would seem to have been a stronger factor.

Such League action, however far from the ideal pacifist attitude, is still considerably closer to the moral law than the present curiously shifting war into which we have nearly come. What "moral black" or "moral white" can be ascribed to Russia, France, Finland or perhaps Japan, even by the most determined war apologist, when each is one day the ally, or vice versa?

It is better for me as a working biologist to get back to general principles. It is not only in broad evolutionary biology that pacifism is grounded. Nor are we limited to looking forward toward again supporting the drive for a stable international organization as the way opens. Pacifism has a realistic contribution to make today and under present conditions.

All governments, even the dictatorships, act in the final analysis and to some degree by consent of the governed. In our democracy, this is much more obviously true. Let us examine our own situation. Here final action is almost always a compromise. We know there is a militant minority on one side, some of whom are ready to go to war on the slightest provocation. Then there comes the bulk of the people who will make the final decision as to peace or war; they range from the fairly war-like to the fairly pacific. Finally there are the more resolute pacifists, some of whom take the extreme absolutist position. The pacifists tend to balance the more militant and, if they keep their heads and their hearts in the work, may influence the final decision so that it will fall much nearer their own solution than it possibly could if they were non-existent or silent. And I, for one, believe that such influence is for the good of the whole body politic.

At the present time, there is much evidence that our democracy has a tender conscience about its pacifists. I

Mountain Climbing

There is no place so dizzy in its height

But there are pathways fashioned to be trod
By human feet—who know not fear nor doubt

But all unseeing, trusting, hunt them out,
These waiting pathways in the plan of God.

And there is no ambition however lost

In all the little human hurts that give
Depression to our hearts and shatter dreams

Or wreck the molding of our fondest schemes—
But can be found again and made to live.

I sometimes think that all these little things

That seem unjust, the failures that we know,
Are but to mix the mortar of resolve

More firm, so mortal hurts cannot dissolve
Of purpose, if we would but see it so.

All things that live are part of the Divine,

And that means me; there is no strife,
No mist of doubt—save in this soul of mine—

Can hide the lofty pathway I would climb
Ever athrob with love and life.

MARSEILLAINE PERRIE BARLOW.

hope we continue to deserve the consideration we insist upon receiving and which, to their great credit, our fellow citizens are mainly willing to give us.

But in order to deserve consideration, we have a duty to perform in personal as well as in national and international relations. It is a poor non-violent technique that does not operate at home and in the home neighborhood; and, being realistic, also an ineffective one. Here, we must all acknowledge our personal shortcomings and, in the future, attempt to be more consistent in our daily application of the doctrine which we profess to admire and attempt to follow.

There are hopeful aspects even in the present situation. There is much evidence to indicate that only perhaps in Germany and Japan are the majority of the population warlike. There is even reason to believe that a great many Germans and Japanese do not support the aggressions of their present leaders. Recent, and apparently trustworthy information from Germany, indicates that only a minority of Germans are wholeheartedly behind the present war. Others are kept in line by the Gestapo, by memories of the

Treaty of Versailles, and by fears that if they lose, the coming treaty will be worse.

There is much more that could and perhaps should be said. Even to the exclusion of seemingly more important matters, I must take pains to say that I am not pro-Nazi in any known degree. Neither do I want to see Nazism, even of a home-grown variety, practised in this country. I trust Congress and the Courts and, like the currently neglected Founding Fathers, I much prefer government based on law, to one based on a man, or even on men.

If we pacifists are to live up to our tradition and possibilities we must be strong in our pacifism. My friend, the late Professor Raymond Pearl of Johns Hopkins, one of the most unsentimental students of human biology, summed it all up accurately in an essay on the biology of war which appeared after his recent death. He said in effect: if the meek are to inherit the earth, they must abound in meekness.

Woods Hole, Massachusetts.

June, 1941.

In Praise of Danger

By Kenneth E. Boulding

IN the many brave and poignant letters received from suffering Europe these days one finds a constantly recurring note. It is that the dangers and troubles of these days have drawn people together as never before. Neighbors who have not spoken for years because of some trivial quarrel become fast friends under the shadow of enemy aircraft; families whose life has been made miserable by petty bickerings find new joy in one another in the face of common tragedy; rival churches freely worship together when one has been made homeless by a bomb; political enmities are submerged in the national peril. The devil must be given his due; it is the almost universal experience of mankind that times of great stress and danger bring out much in man that is noble, a nobility that in fat and prosperous times is not seen, because it is not demanded. The intense fellowship of common danger, whether it be the comradeship of the battlefield or of the bombed suburb, is something which must be placed to the credit side of war's account. The tragedy is that the debit side is so overwhelmingly greater—not merely the debit of destruction and slaughter, but of warped feelings and corroding hatreds. The gain is not worth the cost; all the more so because we can have the gain without the cost. Indeed we must have it; we cannot live without it, and unless we can find in peace the excitement and dangerous living that we find in war, we shall constantly find men who under-

estimate the cost, and who plunge into war to gain glory at any price.

NEEDED, A SENSE OF DANGER!

If, then, we feel that our life is cheap, wasted in petty activity, without greatness, without glory, we need perhaps more than anything a sense of danger. But we are in danger! Now, and all the time. Not, perhaps, in this beautiful safe—and perhaps a little smug—America, where the bombs, as yet, are destined only for others, and where we have—as yet—gasoline for our joy rides and food for our bodies, are we in imminent physical danger. There is, of course, the automobile at the crossroads, the cramp in the water, the fall from the ladder, the dry hand of sickness. But these are not the greatest dangers. There is also death, who waits for us all, and whose trap none shall escape. But death is not danger—death is certainty! For whether it come tomorrow or in seventy years, come it must, and one year or seventy are small in the hand of God. "I am not in danger, only near to death," says Saint Thomas in T. S. Eliot's great play. Our danger is not that we die, but that we are not born, that we never live. "Ye must be born again," says Jesus; and like Nicodemus we are puzzled, for how can a man enter his mother's womb when he is old? But what is birth but a passage from darkness to light—and do we not open our eyes every morning? Do we not continually pass out of a room into the sunlight? Do we not sometimes "see" the answer to a problem, or see a light

shine suddenly in the eyes of another? Then we live indeed; then are we born again.

LIVING IS AWARENESS

Perhaps the greatest tragedy of this world is not its spectacular sufferings, its wars and pestilences, but smallness of so much of its life. As we look around us we see on every side people who are only half-living, who have no joys, only pleasures, no sorrows, only vexations, no hatreds, only irritations, no virtues, only conventionalities, no loves, only philanderings, no morals, only manners, and perhaps not even any vice—only misbehavior! Their lives are shut up in a little round of business and bridge. They have no friends, only acquaintances. Their reading is limited to comic strips, or at best to the Readers Digest. They have no sense of participation in the great drama of the world's history, and no sense of responsibility for those outside their immediate circle. They live wholly within the stuffy room of their own circle, and they are probably embalmed when they die!

Living is knowing, feeling, being aware. Death is the cessation of awareness, the cutting off of sensitivity. And both these are matters of degree, for as we know more, feel more, and are aware more, then are we more alive, and as we know less, feel less, and are aware less, then are we more dead. Death is not merely a sudden act; it is a creeping scab, a hardening of the soul, and it attacks us all. The fine enthusiasms of youth are crusted over with custom,

weariness, and cynicism. The hard shoe of the world pinches our tender spirits, and we grow callouses on our souls. We see things so often that we never see them at all; we see people so often that they become invisible. We go to church, or to meeting, so often that it becomes a matter of form. We see our families so much that they become a matter of fact. Miracles become commonplace, till we do not even recognize a miracle when we see one, and so we do not even recognize God, nor the love of God, nor the forgiveness of God, because we meet them every day. That is our danger, a danger worse than bombs, worse than death of the body, for it is the death of the spirit, the invisible and terrible cancer of boredom.

ON GUARD AGAINST CUSTOM

How, then, can we keep alive, in the only sense in which life means anything—or rather, how can we stay alive till we die! The answer is to be born again. But not once, as some theologians have taught; not merely to be caught up once in an increase of sensitivity so great that we see God face to face. There must be these experiences—Paul on the Damascus road, Wesley feeling his heart strangely warmed within him, George Fox hearing a voice speaking to his condition. Happy indeed are those to whom these experiences come. But they are not for our seeking; they are the gift of God, and not the product of man, and we shall be misled if we seek life only on the Mounts of Transfiguration and fail to find it in the fields and towns of our Galilees. Living—real living—comes with practice, and with study, as well as in the blinding flashes of Divine grace. And unless we do our part, God cannot do his; unless we are prepared, the vision cannot come.

Custom is our greatest enemy—the repetition that makes all things grey and stale, and that makes us insensitive and unaware. Always, therefore, must we seek things that are new, not as a butterfly sipping flower after flower and resting nowhere, but as an explorer who, having mapped the country on which he stands, seeks to extend the boundaries of his knowledge in the unmapped regions. It is a good practice to seek out unfamiliar authors—perhaps one of the many who are just names to us—and read them, singly or in groups. Brother Lawrence, Saint Francis, Augustine, George Fox and John Woolman, Penn and Penington, to mention but a few, can open up whole new worlds of spiritual experience to those who read them carefully. It is another good practice to return to familiar things as if we had never seen them before. Pretend, suddenly, that you have been blind and have just received your sight, and let the

miracle of light, of the blue sky and varied clouds, of the green grass, the bright fruits and flowers, the rich earth, take hold of you in a pageant of color, and give thanks! Pretend that you have been deaf, and have received hearing, and listen to the infinite variety of sound—the wind in the trees, the cricket in the grass, the warm sound of human voices,—and again give thanks. Take a blade of grass and run it through your fingers, and give thanks. Eat your next meal as if you had been starving, and give thanks.

Then you may find, with George Fox, that "all creation has a new smell," and you will be born again. Or go back to familiar—too familiar—passages of the Bible, and read them as if they had been written yesterday—as indeed they were, being eternal! Read the Thirteenth Chapter of Mark, as if it were a news forecast. Read the Ninety-First Psalm, and see how much the deep things of life have changed in three thousand years.

THE REWARDS OF DISCIPLINE

This abundant life requires attention and discipline. There is a constant temptation to drift, to do things merely because other people do them, and not because they spring out of our own life. To live—really live—is a constant struggle against inertia, and we need to be trained and disciplined in order to succeed. Worship is one great training ground of the spirit; private prayer and meditation is another; reading and study is another; activity for the welfare of others is another. We cannot afford to neglect any of them, and sometimes the discipline may be irksome. But the reward is great, and if we set our faces to the goal of life we shall find that the more we practice living, the easier it becomes, like any other art. But we must make the initial resolution, or we shall never learn. It is to that task that we are called.

FRENCH FRIENDS GATHER FOR YEARLY MEETING

The Yearly Meeting of France, held in Paris May 31 and June 1, relayed its Epistle to America through Josiah P. Marvel as he returned to this country from his work with the American Friends Service Committee abroad. He was the only visiting Friend able to attend and to share with members of the Society of Friends in France the experience of this difficult year of post-armistice.

TO FRIENDS EVERYWHERE:

It is with sincere gratitude to God that French Friends have met for their 17th Yearly Meeting. They deeply en-

joyed being able to meet again, notwithstanding the troubled times, and to commune with the past, recalling memories of all Friends that distance and time would seem to make us believe absent, and with the future, by the participation of a relatively important group of newcomers.

We were touched by the reading of selected passages from three contemporary writers, English, German and French, all three of religious inspiration and of various but united thoughts; and we felt more closely the ties which link us to Friends throughout the world, thanks to the presence of Josiah P. Marvel, representing American Quakers.

The two main topics of the Meeting, viz.: "The Place of the Bible in Quaker Life and Thought," and "Primitive Christianity and Quakerism," made us feel it necessary to study the Scriptures better, to make them better known.

Evoking the lives of the first Christians, and of the first Quakers, so similar in many ways, made us feel our own shortcomings, especially as far as boldness of testimony is concerned. Are we always courageous enough to express our convictions with regard to the problems of present times, and are we not often running the risk of being easily satisfied with mere relief work, which, though not being philanthropic, but bearing testimony, is perhaps not always sufficient to assert our faith?

The meeting wound up with everybody eagerly hoping in his heart to meet again soon, in a pacified world: "Next year in Jerusalem," according to the ancient Hebrew salutation.

For the 17th French Yearly Meeting,

MARIUS GROUT, *Secretary*,
JOSIAH P. MARVEL, *Asst. Secretary*
MARG. CZARNECKI, *Asst. Secretary*.

* * * *

A minute was drawn by the Meeting to express appreciation for the fellowship of the American Friends. It reads as follows:

"The Assembly, being particularly happy to have Josiah Marvel represent all foreign Friends and having heard his report on the American Friends in France, renews its expression of appreciation for the important work which has been accomplished in so short a period and in the face of great difficulty; regrets that Josiah Marvel must return so soon to America and begs him to carry to American Friends our greetings and gratitude, as well as the assurance that French Friends dedicate themselves to continue the work which has been confided to them in the spirit in which it was undertaken."

West Over Will Rogers Highway

We Go Out Knowing Whither But not the Way Thereof

BEFORE July first, so far as we were concerned, Route 66 was merely a good highway for taking one where he wanted to go. Now, a fortnight later, it has become to us a way of wonder. Not that the road itself, leading from St. Louis through the Great Southwest, is remarkable, but we were frankly surprised to amazement at the number and variety of natural wonders which Route 66 makes so easily accessible. This being true, we can hardly understand why our friends who have passed this way have seemed so nonchalant in speaking of it. On second thought, perhaps they have not been; but we, having never been over the road, could not visualize it and retain the impression which they sought to convey. Sometimes a previous buildup leads to a sense of deflation in the presence of the reality, but in this case it was just the opposite with us.

ROUTE 66—THE WAY OF WONDER

Highway 66, running through Missouri, Oklahoma, the Panhandle, and New Mexico and Arizona to California, is variously termed. As our caption implies, it is popularly known as the Will Rogers Highway; also, as the thoroughfare over which the "Okies" fled from the dust bowl area in their jalopies, it has been called the Grapes of Wrath Highway. Before Will Rogers became a national tradition, and before dust bowls were heard of, the road was known—and still is—as the Grand Canyon Route. In this and succeeding issues we shall seek to justify our characterization of Route 66 as the way of wonder. But first, we have the better part of a day's journey before reaching this great arterial highway.

On leaving Richmond on the forenoon of the first of July, there were five in our family party: the Lady of the Auto, our youngest daughter, Elisabeth, alias "Buzzy," and our son-in-law and eldest daughter, Alex and Bernice Louise Hay, both of the Westtown School staff. On the way we were to connect up with our middle daughter, Mary Ellen, of Tucson, Arizona. It may be implied that the editor and chronicler was also among those present.

INTEREST BEGINS CLOSE HOME

Only five miles from home, as we drove through historic Centerville, it occurred to us how we would exclaim upon the charm and quaintness of the village were we to come upon it in some distant State; how we would be intrigued by the solid brick houses set flush on the street, and by the arched entries from the street

into the courtyards through which covered wagons passed to bivouack in ye old tavern days of this first national highway; and to the left as we would leave the village, we would be impressed by the stately old residence that was the home of Indiana's famous Civil War governor, Oliver P. Morton. As the present home of Tom and Florence Ahl, it is the meeting place of the Richmond Scribblers Club about once a year, which gives us the opportunity of revelling in the historic atmosphere of this hospitable old mansion. All of which, though considerably removed from Highway 66, goes to show that when on a vacation trip, things of interest begin at home—or very close home. And so, our initial hand is for Centerville, our very near neighbor on Highway 40.

To eat our lunch we stopped at a shady roadside park in the western part of the State. Said lunch was greatly enhanced by an attractive box of fruit and numerous tasties placed in our hands on our departure by our neighbors and good friends, Edwin P. and Nina Trueblood—and of all things, some Oregon Bing cherries! Cars were stopping and going as we lunched—from Massachusetts to California, and no two from the same State. It was indicative of how Tourist America is on wheels from coast to coast this summer.

NAMES THAT ATTRACT ATTENTION

The fact that this inviting roadside park was on Crazy Creek promptly called our attention anew to the inexhaustible and varied source of water course terminology. That afternoon in Illinois we crossed Embarrass Creek. But why Embarrass? A Richmond friend, Eunice Cline, says because it flows near Spoon River. She probably knows, since she grew up in those parts!

Towns are but slightly behind rivers and creeks in name combinations. For example, we rode through Teutopolis in Eastern Illinois, which appealed to us as an ironic and unnatural wedding of the German and the Greek in view of the recent international unpleasantness in the Balkans.

As we rode through the fertile, crop-laden country, we were forcibly reminded of a remark made to us by our Austrian-American friend, Martha Pick, on the eve of our departure. She said that she is continually filled with gratitude for the boon of plentiful food enjoyed by this country in contrast to the situation in practically all other lands. Never having been deprived of it, this is a lavish blessing which Americans cannot properly appreciate, she declared.

OVER THE CHAIN OF ROCKS BRIDGE

As often as we have crossed the Mississippi, we always approach the Father of Waters with a quickening of the pulse. We have for it something of the imaginative feeling which we cherish for the old National Road, Route 40. To stimulate that feeling, we now made what was for us a new and unusually impressive crossing—over the Chain of Rocks Bridge at St. Louis. It is a noble bridge, spanning the Mississippi at a commanding prospect, and makes a unique "L" turn high over the river.

By taking a blessed bypass—blessed for those who wish to avoid the congestion of city traffic—we enjoyed a scenic suburban ride which took us around the city. No reflection on St. Louis in this—we were merely on our way and it would require a week in which to see the many things of interest it has to offer.

WE SEEK A HABITATION

Eventide found us clear of the city limits, and we drove on seeking a sign. For now we resumed our evening pastime of hunting for a habitation for the night, with Elisabeth as seeker-in-chief and investigator plenipotentiary. Our first haven was found several miles out from St. Louis in Rock City cabins, built of stone on a bluff overlooking the highway. By daylight next morning what was our surprise to find what was virtually a Greek open-air amphitheater in our back yard. In reality it was a highly productive stone quarry which explained the lavish use of that enduring building material thereabouts.

HOW MISSOURI SHOWED US

Our second day out took us through south central Missouri—and what a delightful surprise was ours in the attractiveness of the green, rolling country! It was a case of Missouri showing us how greatly it contributes to "America the Beautiful." No doubt this season's copious rains in the West and Southwest have enhanced the beauty of the country and the delight of travelling through it, the "unusual" being on the credit side in this case. Shortly before reaching Joplin we were given a demonstration of what Jupiter Pluvius can do on short notice, when a rainstorm of near cloudburst proportions descended upon us. If that happens often, no wonder the country is a "green and pleasant land" this year.

Early in our day's ride we saw our first Missouri mules at work in the field—and heard the dulcet notes of the meadowlark. During the day we heard many more meadowlarks than we saw

mules. Perhaps we were not in the mule sector of the mule State. But the meadowlarks! Our gratitude to them for their liquid notes of serenade all along the way, from Missouri to Oregon.

As we drove through the foothills of the Ozarks, we exclaimed at a roadway sign pointing to Bella Vista, recalling it as the summer home for many years of Henry and Melissa Fellow of Wichita. From their mountain "nest" much friendliness radiated, along with many verses from Uncle Henry's poetic and prolific pen.

WHY OUR INTEREST IN INDIANS

One of the objects of our self-appointment in making this trip was to visit some of our Indian Mission stations in Oklahoma. In addition to the fact that they represent an important part of Friendly outreach, there were personal considerations of interest. When we were a little shaver, our parents for a time were on the staff of the Chemawa government Indian School near Salem, Oregon, when Dr. William V. Coffin, now of Whittier, California, was the superintendent. That early connection gave intimate contacts with Indian boys and girls of many tribes from far and near, and occasioned associations which we cherish in memory to this day. In the second place, our long-time and intimate friend, the late Rayner W. Kelsey, wrote the history of Friends' work among the Indians in Oklahoma, and through him and his researches our interest in this field was heightened. And now, at long last, we were afforded an opportunity of a personal visit to our Indian friends in Oklahoma—and to our white friends who are working among them.

By previous arrangements with Arthur and Westine Shufelt, our first call was upon the Senecas. Accordingly, at Joplin we turned south to Seneca, Missouri, whence a twelve mile drive took us over the line into the northeastern corner of Oklahoma and brought us to Council House, where we were warmly greeted by the Shufelts.

HOUSE OF A THOUSAND GADGETS

Ensconced among the wooded hills, stands the inviting, neatly enclosed home which Arthur and Westine have built during the four years of their leadership here. It is Council House in name, and Counsel House in reality, for our devoted friends have intimately identified themselves in counsel and helpfulness with their extended "parish." Inside, it is a house of practical and intriguing conveniences, contrived by the ingenious and skilled hands of Arthur Shufelt. Otherwise, how could a small cottage house a family of visiting pilgrims, almost unawares? Pull a cord and down drops a stairway leading to elevated beds; turn a latch and down drops a bed in the din-

ing room—and presto, everybody drops off to slumber. It is just that easy. Seemingly, it was also a case of presto, and the fruits of the Council House premises and larder promptly appeared on the dining table to succor the hungry travelers; but, easy as it may all seem, we know that such adequate provision does not come by observation.

LISTEN TO THE MOCKING BIRD

In the cool of the evening—happily it was cool and pleasant during our few days in Oklahoma—our hosts showed us over their mission home place. Soon, as twilight deepened, we began to hear the medley of the mocking birds, and the sharp call of the Chuck Will's Widow. Indeed, Council House is in fact very much of a bird sanctuary. Arthur Shufelt, who certainly knows his birds, counted forty-three kinds of feathered songsters which he had recently seen on their own premises. Of them all, we loved best the mocking birds which trilled our evening lullaby, singing far into the night.

THE CHURCH AND THE PICTURE

First thing next morning after breakfast, we were shown the meetinghouse, adjacent to the Shufelt home. Though hallowed by cherished associations of many years, it is inadequate for present needs, and the members are heroically undertaking to provide for a new church building; we use the word heroically advisedly, in view of the economic handicaps under which our Seneca friends live and labor.

First to greet the eye on entering the church is the large painting on the wall back of the pulpit—a picture of Christ in the Garden, painted by the young Indian artist, Norman Young, who lives in the community. As he worked upon the picture, its significance grew upon him, and at the time of the meetings held there by Willard O. Trueblood last winter, he publicly declared his faith in Christ and was accepted into membership in the meeting.

MEETING THE ARTIST IN PERSON

In the round of calls made upon our Seneca Indian friends that forenoon, we first called upon Norman Young at his home on the shore of Grand Lake, where he maintains accommodations for Izaak Walton tourists. Evidently his artistic gift is combined with the ability to get on. He talked freely and well, with little trace of the reticence which is generally characteristic of his race. In fact this freedom to converse with visitors rather impressed us as we went from home to home. We realize of course that this was largely due to our being sponsored by their trusted friends, the Shufelts.

Our interest in this section, and espe-

cially that of our school girl daughter, was stimulated on learning that these rough country retreats were the haunts of such famous desperadoes as the James brothers and the Dalton gang. These stirring associations were mentioned in connection with our call at the home of Alex Splitlog, whose grandfather, it developed, was gainfully identified with the daring operations of the Daltons. It is a story too long to relate here; suffice it to say that Alex recalls strange goings on at the home of his grandfather, the meaning of which he did not at the time comprehend.

MEET ALEX AND LIZZIE SPLITLOG

When a boy, Alex Splitlog attended White's Institute maintained by Indiana Yearly Meeting near Wabash, Indiana, which was established primarily for the education and training of Indian children. Alex and Lizzie Splitlog are substantial members of the meeting and community. With them we found the two bright children of the Youngs, since Norman Young's wife was at the time in a sanitarium. While the Splitlogs have no children of their own, they have, during the years, been as parents to many children in need of a home.

LONG LIVE THE LADIES AID!

Within recent years, Seneca housewives have made a name for themselves for their culinary prowess and for their skill in artistic handiwork. In competition with their white sisters at the annual fair at Miami, Oklahoma, they have almost made it a sweepstakes in carrying off the blue ribbon awards. Canning exhibits figure in the awards, and with commendable pride, Lizzie Splitlog displayed to us her already well-stocked store room of canned fruits, berries and vegetables. In pointing out a new and appetizing relish which she had concocted, she remarked to Westine Shufelt that she would take some of it to the next meeting of the Ladies Aid. And so that hoary but still active and useful institution had penetrated to the wooded recesses of the noble Red Man! Indeed, true to historic form, the Council House Ladies Aid is figuring largely in raising funds for the new church building. In token of her spirit of friendliness and hospitality, Lizzie Splitlog gave Catherine Woodward a can of freshly canned huckleberries which she had picked in the neighboring bush. We marvel at the patience and perseverance of these Indian folk, as indicated by their ranging the country and slowly filling large pails with these tiny berries. Thus laboriously do they maintain a livelihood.

WHEN THE SNAKE HUNG HIGH

Speaking of store rooms, they are almost invariably underground. Begin-

ning with Council House itself, we found that well appointed homes in these parts have their turfed-over storm cellars (fraid holes, we used to hear them called in western Kansas), which serve admirably as the canned goods storage. Westine Shufelt told us that one day when entering their fruit cellar, her head struck a coral snake dangling over the door. Though alone on the premises, she exercised the feminine prerogative to scream long and lustily—and then proceeded to dispatch the poisonous reptile. No, Buzzie did not go down!

AT THE SENECA STOMP GROUNDS

The Splitlog home is at the Seneca Stomp Grounds, the tribal rendezvous of the Senecas, consisting of several acres. Here they gather for their harvest festivals, which play so large a part in their thought and life, and for their ceremonial dances, of which they make much. In the center of the grounds is a neat, stone shelter house, and not far from it stands a frame building in which the harvest displays are made and the dances given. In a word, these are the camp meeting grounds of our Seneca friends.

HOME OF THE BEAUTIFUL QUILT

Not far from the Council House is the home of Lucy Smith (we wish we knew her Indian name), for many years a widow. She, too, attended White's Institute, but for many intervening years gave little or no evidence of her training there. What was the surprise of the community, therefore, when she purchased a second-hand piano and began giving her granddaughter music lessons! Since that time both she and the granddaughter have been helpful in the music of the meeting. Lucy Smith is a master workman with her needle, and many were the ohs and ahs which were exclaimed over the exquisite Martha's Vineyard quilt which she showed us as the product of her handiwork. From her home we went to that of her son and family, located on a knob a mile or so distant. There we found, among other interesting things, a truly remarkable collection of Indian arrow-heads.

TOM ARMSTRONG—HEAP BIG CHIEF

Our last visit was reserved for the home of the Big Chief of the Senecas, Tom Armstrong. And he is a big chief—big in physique and big in spirit and character. Some of our readers will recall that last year he attended the annual meeting of the Mission Board at Richmond. He was formerly deputy sheriff of the county, indicating his standing among his white neighbors as well as among his own people. He and his wife gave us an especially warm

welcome and we felt at once that we were visiting with friends.

The chiefship, along with certain other positions in the tribal organization, is an elective office. In fact the Indian local government set-up reminds one strongly of the New England town meeting. Tom Armstrong proudly showed us the Seneca "charter of liberties"—the constitution of their tribal government, as provided by congressional legislation of some years ago for Indian tribal organization in general. Thus through their own constituted officers and a general committee, the Senecas, and other tribes, are free to oversee and manage affairs related to their own interests.

ECONOMIC PROBLEM OF SENECA

As we circulated among them, we were impressed with the intelligence, character and resourcefulness of the Senecas. Economically, however, their situation is the most difficult, perhaps, of any of our Indian groups in Oklahoma. It is very hard for them to eke out more than a mere existence on the rough, indifferent land assigned to them. It is necessary, therefore, that they develop among them some new and additional means of livelihood. The development of their extensive canning and handicraft work is one step in this direction. Not only have these activities bettered their living, but their marked success in exhibiting their wares at the Miami fair has given them a fresh sense of the dignity of achievement. This economic problem of the Senecas is naturally and properly very much on the minds and hearts of Arthur and Westine Shufelt, of "Counsel" House, as it promptly comes to be with visiting and concerned Friends.

Newberg, Oregon.

W. C. W.

BASIC VALUES FOUND IN HUMAN CREATIVENESS

The writer is a conscientious objector working on the Civilian Public Service unit at the Quaker Hill Refugee Hostel near Richmond, Indiana.

The pattern of living which is followed at Quaker Hill, in both the hostel and the C. P. S. unit, represents a significant educational experiment. Numerous communities, ranging from monasteries to Tagore's schools, have recognized the value of physical work as a means of promoting the health of the soul. In the monasteries this recognition has led to a democratic distribution of the manual chores: the poor has to do his allotted tasks as well as the humblest novitiate. In Tagore's schools the emphasis has been upon crafts. If an institution like Quaker Hill is to make a contribution to the pattern of Ameri-

can education, which it well may, then a good part of that contribution will arise from the place of the work program in the total activity of the group.

The work program has the effect, first of all, of restoring our distorted scale of values, warped by the false standards of a complex civilization. One of the primary reasons for this distortion is that many of us have lost contact with the basic value of simple human creativeness, by which all other scales of value may be tested. In the simple crafts, in working with the soil, and in the necessary manual tasks belonging to community life, we have the means of re-establishing within ourselves a true estimation of the values of creativeness, and upon that basis our whole system of values may be permanently and soundly erected.

A second effect of working at simple tasks such as belong to our corporate life at Quaker Hill, is that we learn a deep kind of patience, arising out of an intuition of the rate at which nature works in the processes of growth, in the inter-relations between human beings, and in the mastering and utilizing of simple crafts. For our modern civilization is enormously speeded up; there seems to be scarcely a moment when we are permitted to move, to grow, to work at a natural and steady rate. Pressures, stimuli, incentives are constantly urging us to more and more speed, which, of course, results in great nervous tension, and complete breakdown in some cases. Our quota of material accomplishment is somewhat increased, at a tremendous cost of human life. Thus we find ourselves in the position of savages who, after being forced to move much more rapidly than is their custom, feel the need of "waiting till their souls catch up." In the simple life associated with the soil, with nature's processes of growth, and with the unsophisticated skills, we can regulate the tempo of life.

Much of the falseness of contemporary education arises out of its obligation to perpetuate the distortions of life which belong to our civilization. There can be no deep-going educational reform which does not aim at the correction of these distortions. The therapy of the simple life, associated with the basic skill and crafts, prepare fallow soil in which can grow the plant of knowledge, yielding wisdom as its fruit. True education is the work of God; and it is only after discovering the patience with which He works thought all nature, that we shall be ready to yield our lives completely to the cultivation of his hands. To paraphrase Paul, of our education it may indeed be said that we can plant the seed, that others may nourish and water, but it is God that giveth the increase.

HOWARD ALEXANDER.

A Light that Shineth in the Dark

New England Friends in Yearly Meeting Sessions

THE 281st annual session of the Yearly Meeting of Friends for New England was held at Ocean Park, Maine, on Sixth Month 24 to 29, in the midst of a war-torn world and a nation feverishly preparing for conflict. The peace of nature contrasted strangely with the agitation of man. While stately pine trees whispered comfort and resignation, nature seemed to cry out, "Man hath no part in all this glorious work." We turned from evidences of nature's benevolent control to our fellowship, meditation and the business of the Yearly Meeting sessions.

The keynote of the sessions was sounded by Wilbur W. Kamp in the meeting on Ministry and Oversight, when he called for a sane, zealous flame of evangelism of the George Fox type that will send us out to reach the spiritually-needy with the knowledge that "there is one, even Jesus Christ, that can speak to thy condition."

Morning devotional meetings afforded an opportunity for expression, fellowship and spiritual communion. A prayer meeting was held each morning preceding the devotional period. The Bible Half Hour was conducted each day by ministers from the Yearly Meeting: Oscar G. Mostrom, Josephine H. Carr, Oliver M. Frazer and Harvey Jones.

Those present at the opening session became thoughtful as Rufus M. Jones reminded us that this is the oldest Yearly Meeting in the world that has functioned continuously. Organized in 1661, it antedates London Yearly Meeting by eleven years. It was 247 years ago that George Fox came by foot or on horseback from Maryland to attend these sessions. Rufus Jones recalled the words of Thomas Loe, "There is a faith that overcomes the world and there is a faith that is overcome by the world," as he asked, "Which faith is ours?"

Among visitors welcomed and active in the sessions were Edith M. and Edward A. Annett, members of London Yearly Meeting and for twenty-eight years travelling secretaries in India in International Sunday School work; Malcolm R. and Juanita Lovell; Anita Brook; Rachel R. Cadbury; Sarah B. Leeds; Katherine C. Ricks; Thomas E. Jones and Philip E. Jacob.

At each session epistles from other Yearly Meetings were read and meditated upon. A sense of limitless and eternal fellowship and the assurance of final victory was thus borne in upon us.

Rufus M. Jones reported that there are now about two thousand members in the Wider Quaker Fellowship, besides many New and Independent Meetings. A concern was expressed that these meetings become an integral part of some Yearly Meeting so that the fellowship might become "deeper" as well as "wider." A concern was also expressed for the absentee membership, that they should feel themselves connected.

The meeting was saddened by the retirement of our beloved clerk, Lindley M. Binford, who for seventeen years has so ably presided. Numerous expressions of loving appreciation were offered. Rufus M. Jones traced the history of the clerkship of the Yearly Meeting to date and sounded a note that vibrated in every heart when he spoke of Lindley Binford's rare ability to "draw the meeting into the depth of of spiritual communion." The new Presiding Clerk, Arthur Jones, was introduced by Lindley Binford, while Lyra T. Wolkins was reappointed as Recording Clerk, as were Helen T. Gifford and John C. Gatchell as Reading Clerks.

Reading of the statistical report revealed a net loss of forty-seven members and called for serious questioning. A summary of reports on the state of

the society revealed a deplorable lack in family worship, but a high rating of the society by outsiders. This should be an incentive to greater care in living, it was pointed out.

James A. Coney, General Superintendent, reported on the various local meetings. An effort is being made to provide small meetings with a ministry and isolated Friends with visitation. He reported an increase in unprogrammed meetings and in special summer gatherings, as well as a larger interest in the Greater Parish Plan. Expressions of appreciation for James A. Coney's services were given. He was chosen as Superintendent for another year.

The reports of Friends schools in New England—Moses Brown, Lincoln and Oak Grove—showed a total of 683 students, of whom thirty-seven are Friends. Concerns were expressed that Friends schools adhere to the principles established by their founders, that young Friends be urged to attend them and that courses in the history and doctrines of Friends be taught there.

Joseph Beach of Worcester, Massachusetts, spoke on "The Basis of Public Morals and Problems Involved." He emphasized the dangers of gambling and particularly the urgent need for enlightened public opinion.

At many sessions the spirit of missionary zeal was much in evidence. Stirring addresses were delivered by Edith M. Annett on "The Task of the Christian Church in India," and by Rachel Mostrom on Chinese mission work, while James A. Coney vividly reported the founding of Jamaica Yearly Meeting. Basil Malof, a refugee minister from Russia, spoke twice on the revolution and the Christian religion in Russia.

The work of the Civilian Public Service camps was discussed by Thomas E. Jones and Philip E. Jacob. We were forcefully reminded of our responsibility by the entrance of four of our young men into the Ashburnham Camp and one into prison during the sessions of the Yearly Meeting. We owe them our support, both financially and spiritually.

The report of the American Friends Service Committee was brought by Rufus M. Jones. He told of centres in Europe, Asia and North America and of the possibility of others in Africa and South America. The feeding of 40,000 children in France, British relief, visitations to foreign countries, American work camps, caravans and

A QUAKER'S PRAYER

To Thee, our Saviour, faithful Friend,
We come with adoration,
To ask that Thou wilt condescend
To hear our supplication.

God grant to all a "righteous peace,"
To every land and nation;
And give Thy people quick release
From war and desolation.

Please give to us that "peace on earth,
Good will to men," so much in need,
And let rejoicing, love and mirth
Replace the ways of strife and greed.

We know our need will be supplied,
If we but trust and meekly wait.
Thy promise amply justified*
Will be the recompense of Fate.

So let us humbly bow to Thee,
And bravely try to do the task—
Whatever comes to you and me—
And thankful be, is all we ask. Amen.

*Phil. 4:19.

CYRUS E. WHITE.

institutes were all reported. Rufus Jones assured the Yearly Meeting that no shipments abroad had been lost by sinkings.

The financial reports showed a deficit in budget funds, especially for evangelism. On the one hand Friends are showing a high level of spiritual life and on the other a failure to bring finances up to the level of convictions. The splendid work of the Yearly Meeting treasurer, George G. Wolkins, was deeply appreciated, as was the work of auditors and the Finance Committee.

For the twenty-seventh year, Young Friends of the Yearly Meeting opened their session on Sunday, Sixth Month 22, with Joseph T. Lippincott as Presiding Clerk. During the week they were instructed by Rachel R. Cadbury and Edward A. Annett. Some one-hundred and fifty young people registered for regular attendance. Of this number, seventy were members of the Junior Yearly Meeting, of which Harold N. Tollefson is Superintendent. Divided into two age groups of 8-11 and 12-17, a program of Bible and missionary study, handwork and recreation was carried out. The Young Friends Board provided free lodging and meals at a very reasonable rate.

Concern was expressed that Young Friends be led into a deeper spiritual life, that they re-dedicate themselves at Yearly Meeting time, and that they increasingly assume positions of responsibility and leadership in the Society comparable to the place occupied by youth in industry, the professions, and in educational and government work.

Despite the proximity of Old Orchard, the extremes of weather and the exacting schedule of worship and business, First Day was approached with deep satisfaction for the work done with the consciousness of a spiritual guidance throughout. At the Bible School that morning Edward A. Annett spoke on "The Church in Corinth." The following meeting for worship was once more thrilled and inspired by Rufus Jones as he spoke to the words, "The Light shineth in the darkness and the darkness cannot put it out." The message met with a response in every heart and all persons present truly felt that the Light of Christ cannot be put out by any darkness.

At the end of this solemn assembly the closing minute was read by Arthur Jones, and Friends soon departed all over New England and to regions beyond. We can but believe that "they that were scattered abroad went everywhere preaching the word," and carrying the inspiration of these powerful sessions.

ARTHUR SANTMIER.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

GOD'S OUT OF DOORS

Yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Matt. 6:29.

* * * * *

FLOWERS

To create a little flower is the labor of ages.

WILLIAM BLAKE.

* * * * *

Flowers are sent to do God's work in unrevealed paths, and to diffuse influence by channels that we hardly suspect.

HENRY WARD BEECHER.

* * * * *

To cultivate a garden is to walk with God, to go hand in hand with nature in some of her most beautiful processes, to learn something of her choicest secrets . . .

BOVEE.

* * * * *

Through the open door
A drowsy smell of flowers—gay
heliotrope,
And white sweet clover, and shy
mignonette—
Comes faintly in, and silent chorus
lends
To the pervading symphony of peace.

JOHN G. WHITTIER.

* * * * *

TREES

I think that I shall never see
A poem lovely as a tree.

Poems are made by fools like me,
But only God can make a tree.

JOYCE KILMER.

* * * * *

STARS

When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius and Pleades, are still shining their courses, clear, and young as when the shepherds first noted them in the plain of Shinar.

THOMAS CARLYLE.

* * * * *

ALL NATURE SPEAKS OF GOD

There is an hour of the Indian night, a little before the first gleam of dawn, when the stars are unbelievably clear and close above, shining with a radiance beyond our belief in this foggy land.

The trees stand silent around one with a friendly presence. As yet there is no sound from awakening birds; but the whole world seems to be intent, alive, listening, eager. At such a moment the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the eternal beauty and truth, and the soul which would comprehend them.

J. S. HOYLAHD.

* * * * *

O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which turns upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn bush by the wayside is aflame with the glory of God.

WALTER RAUSCHENBUSCH.

INTERNMENT CAMPS WISH QUAKER LITERATURE

Prisoners in Canadian and Jamaican internment camps are appealing to Friends for books. A number are asking for Quaker literature, and in at least one Canadian internment camp, ten to twenty German prisoners are holding meetings for worship after the manner of Friends. Dale Brown, who formerly worked in the Service Committee hostel for refugees in Cuba, is now aiding internees and prisoners of war in Canada. The request for books, both English and German, comes from him.

Friends in Jamaica, through Clifford H. Meredith, ask for text books for high school and college subjects. The American Friends Service Committee is glad to assemble these at its warehouse, 1515 Cherry Street, Philadelphia, and forward them to their destinations. Friends who wish to contribute funds for the purchase of books and Quaker literature for use by these prisoners should send checks to 20 South 12th Street, Philadelphia, Pa.

Our deepest fears are often born of an uncontrolled imagination.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A PLANK FOR MAR'S PLATFORM?

Editor, THE AMERICAN FRIEND:

One of the great puzzles of my life has been the process by which early Christianity was transformed from a dynamic pacifism to the sanctification of war and related atrocities. Harnack, Cadoux and other church historians have discussed the subject effectively—and I have read a fair amount of this literature. But, even with a historical background, it continued to appear absolutely impossible that religious people with some genuine moral sense could make the Sermon on the Mount a plank in the platform of Mars. Like Kate in "The Taming of the Shrew," night became day.

At last, this unreality has changed, thanks to the articles by Brand Blanshard. Particularly in view of the tremendous indictment of modern war by every tool of reason and scholarship, not to mention the infinitely greater religious conviction against it, it strikes me as even more amazing to hear a Friend in the 20th century solemnly declare "... an insistence on pacifism is, in my judgment, inconsistent with the central doctrine of Quakerism and reduces it in practice to nonsense." That judgment, I submit, required a more radical departure from known truth than the heretical militarism of early Christianity. Those are harsh words, and I say them soberly and with deep seriousness.

For here is a man of vital religious conviction, moral sense, scholarly training and perennial interest in the problem, attempting to scuttle the Quaker pacifism which appears to be so obvious, so central as to render debate unnecessary. Of course, no one can delineate the curious collection of factors causing one sincere person to accept this position and another equally sincere individual to take the opposite. But as far as I can see, it is reduced to a matter of faith which is beyond reason but not in conflict with it. Lose your faith in the primacy of weapons of the spirit, and contrawise, heighten faith in the possibility of driving out Satan with Satan, and then every conceivable weapon of scholarship will be marshalled in its support. On the other hand, if one continues to believe that God and not Hitler reigns and that evil can only be overcome with good, this conviction will be retained even if martyrdom results. And Jesus on the Cross, Quakers hang-

ing by their necks on Boston Commons, surely contributed a redemptive element to the situation which more sophisticated and militarized minds completely overlooked at the time.

Fortunately, the faith in the possibility of overcoming evil with good (without complete purism politically) is gaining ground. It is sobering to recall that there is more Christian pacifist thought in the world today than any time since the first century of Christianity. Nothing would add to the increasing faithlessness and frustration of our day than the announcement that Quakerism had abandoned the fellow-seekers it had helped to create. God grant this will not happen!

DON. E. SMUCKER.

Circle Pines Work Camp
Cloverdale, Michigan.

HOW ONE PACIFIST DEALS WITH THE MONEY-CHANGERS

Editor, THE AMERICAN FRIEND:

In the July 17 issue of THE AMERICAN FRIEND Brand Blanshard asks: "How do the pacifists deal with this?"—i.e. the incident of Jesus driving the money-changers out of the temple. He mentions that Prof. B. W. Bacon believes that the passage is "beyond handling in the pacifist sense." Though Prof. Blanshard does not specifically claim, it is nevertheless strongly implied, that Jesus by this incident justifies war.

I have re-read the story in the four gospels, and can find no ground for such a deduction.

Does "pacifism" necessarily imply that the holder believes there is never an occasion where the use of force is necessary? And does force necessarily imply killing? War *does* imply killing; killing is its central idea. In the incident of the money-changers I do not find one element of war.

Jesus had a grievance against these men; he was filled with righteous indignation. It was not a case of "losing his temper"; instead, he held his temper and set out methodically to do what he deemed necessary. Yes, "the whip was made"—and also used. No, the "scourge of small cords" was not intended for the innocent oxen; it was used on the guilty men. Jesus handled the case in the most efficient manner. I do not find Jesus "overturning the tables as he went." On the contrary, the passages show that the overturning of the tables was a de-

liberate act, symbolic, *after* the men and oxen had been driven from the temple.

Notice that Jesus personally had a grievance against those men; he *personally* went after them personally. He used the "scourge of small cords"—which was not a death-dealing instrument; he did not crowd the men into a corner and annihilate them. "He drove them all out of the temple," which strongly implies that as they bestirred themselves they were not hurt physically. There was no casualty, else the text would have mentioned it.

Now, if this had been war, how would Jesus have proceeded? He would have sent a declaration to the money-changers; both he and the money-changers would have drafted men who were far from the scene of conflict and who had no idea of or interest in what it was all about; but the propagandists on both sides would have done their best to supply the omission. Only the finer specimens of young manhood would have sufficed to do the fighting. The men would have been hurled against each other in deadly combat with the sword—either side would have rejoiced to crowd the "enemy" into a corner and to annihilate them.

When it was all over, it would be seen that not the combatant with right on his side, was victorious, but the one who had the largest and best-trained army. The net result would have been mangled corpses and many men condemned to a living death; widows and orphans; and that the real question, the cause of the trouble, had not been touched.

After this analysis can it be claimed that the incident of the money-changers justifies war?

ANNA HAMILTON.

Marshall, Missouri.

A VICTORY WHICH LIES BEYOND

Editor, THE AMERICAN FRIEND:

Brand Blanshard certainly moves the pacifist to speak, for like most of those who "scorn the name we hear as evil," he does not seem to understand the fundamentals of pacifism.

Many of us younger pacifists, at least, definitely do not hold that all coercion and forcible resistance is intrinsically wrong. We are as eager as Professor Blanshard to measure an act by its intent and its consequences.

Now the intent of the innocent man attacked by a thug, is to save himself from suffering and loss, and to put an end to the thug's ability to inflict them. The consequences are that the innocent man enjoys greater longevity, and other thugs go on harming people, adding a few extra, from fear and revenge.

But another innocent man is attacked by a thug, and he cares not at all for his own suffering and loss, but his in-

tent is to give to his children's children the only true safety, which is a world without thugs. To do this, he must remove, not just this individual thug, but the *causes* of all thugs: greed, selfishness, fear, hatred, revenge. So this man acts, not to save himself (as justly and morally he might have), but to increase trust, understanding, and love among all men. He uses one of the greatest forces in the universe, saying, "Father, forgive them."

This is a higher and more difficult morality, for it necessitates a willingness to be the victim of the effects of evil, in order that the causes be removed. J. Middleton Murray (by some considered a moral leader) stated recently that war was the universal refusal of man to accept the sacrifice of the better way. Another moralist of some note has said that the only way to save one's life (which might even mean "to save England's life") is to lose it.

Pacifists do not deny the effectiveness of force in achieving certain kinds of success—military and material. It must have been an easy victory, nailing a body to a cross. People concerned with material possessions and power are naturally overwhelmed by tangible evidence of the bloody sway of force. Only those who are seeking after spiritual values can look upon the defeat of a cross and see victory beyond.

Faith in the Resurrection is the central faith of pacifism.

ADENA JOY.

Mt. Morris, Illinois.

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THE ROLE OF CHRISTIANITY IN HUMAN DESTINIES

Editor, THE AMERICAN FRIEND:

Unquestionably, as stated by Professor Blanshard, there are many Quakers today with divided minds who feel as alarmed as others about the rising Fascist tide, which in country after country is engulfing the way of life in which they believe. Whereas "to help, even indirectly, in manning the threatened ramparts" is disloyal to one fundamental of Quakerism, and since to refuse seems disloyal to those in need and to democracy itself, it is easy to see the turmoil that besets the mind of these persons.

The issue is clearly drawn, admitting of neither compromise nor evasion. However, since this peaceful admonition to love one's enemies was not merely a fundamental formulated by the Quaker founders but more basically, the very cornerstone of the teachings of Christ himself, the issue seems to be whether we are to live "after the flesh" or to follow in his steps.

Quoting from the Epistle of London Yearly Meeting in 1872: "The whole life

and teaching of our Lord is one continual testimony against the spirit of war. His words are not to be annulled by the teachings of men. The soldier cannot become skilled in the art of destruction, armaments cannot be raised or kept together, battles cannot be fought, multitudes of men cannot be slaughtered, and their souls hurried into eternity, upon Christian principles."

I reject the second argument, because Professor Blanshard establishes the defunct League of Nations as the symbol of pacifism, whereas it was established primarily to keep the status quo of the territorial allotments arranged at the close of the last World War. Any peace based on international injustice, regardless of the strength of the powers enforcing it, can only, in time, generate a war, either of revolt or at least of rebellion.

The third argument can best be answered by the teachings of Christ himself. "Ye have heard that it was said, an eye for an eye and a tooth for a tooth; but I say unto you, resist not him that is evil."

In his fourth argument, Professor Blanshard joins hands with Hitler to tell our American youth that they shall have no mind of their own, but shall learn only what one authority would have them know. To this subject Jesus said that the knowledge of truth would be a freedom in itself.

His fifth reason for rejecting seems to be a personal reason of the writer's, which allows no argument. When a man can respect only the authority and opinions of those who see as he sees, there is little use in citing such authorities as Christ and his apostles, Fox, Penn, Woolman and others dear to the hearts of Quakerdom.

In his final point, Professor Blanshard and I are also at variance. Wherein has Creasy in his "Fifteen Decisive Battles" shown that in the whole number, force has "turned the current of history" a fraction of the way in which the love and teachings of Jesus have played vital roles in the destinies of nations and humanity? And though Christianity is the greatest moralizing force the world has ever known, its fruition came not through the power of the sword but through the martyrdom of those so imbued with its love and meaning that they could say, "Forgive them, Father, for they know not what they do."

C. G. MANKER.

El Paso, Texas.

SUGGESTED PROGRAM FOR YOUNG PEOPLE

A worthwhile piece of work done by the Young People of Deep River, Meeting near High Point, North Carolina, may prove interesting to others. On

six successive evenings, some of the finest Bible stories were read by these young people, as they chose material sufficient to give five or six others an opportunity to participate. In this way forty Young People shared in the week's work.

Knowing that such reading would be successful only with careful preparation, each one thoughtfully studied the material he was to present, making the content thoroughly familiar to himself and knowing exactly the words and phrases he wished to emphasize.

Not unlike the Priests on the day that Nehemiah appointed for the reading of the law, these Young People read with understanding and in such a way as to make the stories real and pertinent in modern applications.

The following are suggested as particularly good material for such an evening's reading: The story of Ruth; the life of Elijah or Elisha, Esther, or Jonah; a group of the shorter Psalms, the Parables of Jesus, incidents in Jesus' life; the Crucifixion and Resurrection; and great days in the lives of Peter and Paul.

JOSEPH H. PEELE.

CULTIVATING FELLOWSHIP THROUGH UNITY

On July 5, 1941, the ninth conference of Mennonites, Schwenkfelders, Brethren, and Friends was held in Palm, Pennsylvania. In unaffected and evident fellowship, representatives of these churches gathered again to further strengthen the bonds drawing them together. In a clear atmosphere enhancing the charm of the rural Pennsylvania Dutch country, the Schwenkfelder Church, actually a consolidated meetinghouse for the three congregations composing it, added impressively to the dignified gathering of these peace-loving people who had come from a radius of fifty miles or more. Each of the four groups was equally represented.

The meeting for worship was held in mid-afternoon. Following a period of silence and expressed concerns from some persons, the pastor of the Mennonite Church at Bally, Pennsylvania, spoke briefly on the subject of true liberty. Many indicated a desire to make known to President Roosevelt their wish that he shall exercise his great influence in keeping our country out of war.

The address of the evening was given by Leslie D. Shaffer on the subject, "Spiritual Foundations." He made an earnest appeal for the fundamental qualities of thought and life essential to every Christian, the deepening of the life of the spirit within the soul. The meeting closed with silent meditation and prayer.

B. F. WHITSON.

FRIENDS MAKE READY FOR THE HARVEST

By L. HOLLINGSWORTH WOOD

On June 24 to 29, 1941, the New York Yearly Meeting of Friends held its 246th annual session at Keuka College, N. Y. Judging from the eagerness and enthusiasm of participants, the Yearly Meeting started a long time back in individual meetings when Friends old and young began to think about attending. It is good to think of the long line of automobiles reversing the process of Rufus Jones' man who "rushed out on his horse and rode off in all directions." En route to the meeting, many cars followed the beautiful curving course of the Susquehanna River, past grain fields just turning yellow for the harvest as we drove up and much fuller as we returned, because of the heat, which, incidentally, continued through all the sessions of Yearly Meeting. These fields seemed of appropriate significance as we listened to Leslie D. Shaffer speak to us about the sacredness of bread.

There were over one hundred ninety housed in the College dormitories, besides those staying in nearby hotels.

George H. Wood and Ruth E. Craig were respectively Clerk and Recording Clerk, in which capacity they will continue to serve next year. The Reading Clerks were Hiram Hilty of Clinton Corners and Bernice Merritt from our own Chappaqua Meeting, who is a student at Guilford College.

Over fifty were in attendance at the Junior Yearly Meeting (under 15). Gertrude Jennings, who might well be regarded as their guiding star, led them in realistic conformity to Quaker methods in their meetings for business and worship.

The Committee on Public Morals emphasized our responsibility in elevating the standards of motion picture releases. Mrs. Lewis P. Addoms, from Brooklyn, told of the problems confronted in such efforts. At this time, all were mindful of the Query regarding Friends' responsibility for the reading and recreation of our children.

Our own missionary from China, Robert E. Simkin, and his charming wife and two daughters brought an extraordinary vividness into our consideration of that great national group. Merle L. Davis was most helpfully present, as was Mary Hoxie Jones. The latter spoke with extraordinary power, graphically describing the "seed" which resulted in our Quaker centers in Europe. From there, she said, "Light, we might hope, would spring, as the curtain of darkness continues to fall over that continent."

Leslie D. Shaffer spoke, using as his subject, "The Sacrament of Life." Through his powerful message and the

quality of his speaking all were brought into a new consciousness of the Quaker belief that all life is a sacrament to be shared.

The Yearly Meeting eagerly convened with Thomas E. Jones to hear first hand of his experiences in setting up the Civilian Public Service Camps. His description of the revelation which came to various officers and draftees as they understood our Friends work was most illuminating.

And here a word of sympathy for those who labor on Epistle Committees. How to be present at all sessions, in attendance at committee meetings, on hand for the necessary social connections and still find time to condense into an epistle the purport of messages and thoughts generated in the sessions, is a difficult task. The London General Epistle is a remarkable indication of the way in which English Friends devote themselves to this service. A large committee, a small committee and a drafting committee are all used in gathering together the concern of London Yearly Meeting. Few of our Yearly Meetings equal the concern put into their epistle writing. How fine if, like them, we would seek to burnish our faith with others' loving faith and hope, and forget our efforts to convert to our way of thinking those with whom we disagree.

The evidence of youth taking the responsibility and the presence of young people during the week was perhaps the most encouraging invitation to the future, as New York Yearly Meeting brought its sessions to a close.

CANADIAN FRIENDS JOIN IN WORK AND WORSHIP

By BURTON S. W. HILL

Canada and Genesee Yearly Meeting met at Pickering College, Newmarket, Ontario, June 28th to July 2nd. This was the fourteenth joint Yearly Meeting and was more largely attended at all sessions than it has been for several years.

The Yearly Meeting began on Saturday with the united Meeting of Ministry, Counsel and Oversight. It was at this session that Friends felt the leading of the Spirit to go forward and not to be satisfied in merely receiving reports of work done.

For forty minutes, previous to the reading of the opening minute each morning, Friends met for worship and discussion. The men in one group and the women in another considered the World Council of Churches, and Training Friends for the Ministry. These groups were led by E. LeRoy Cody, Margaret Simkin and Robert Leach.

Mary Hoxie Jones was invited to lead the daily devotions. For a half hour,

before lunch, she quietly and informally led us in consideration of the deep meaning of Quaker worship, in its historic background, difficulties it must meet, and its preparation for service.

Missionaries from China in the persons of Robert and Pearl Davidson, of London Yearly Meeting, and Robert and Margaret Simkin, of the Five Years Meeting, who came with their two daughters, were greatly appreciated. Robert Davidson was the pioneer of Friends missionaries in West China, and Robert Simkin, who has spent thirty-five years in China, told of the great work being done there and the New China which is being created in these tragic days. The sincere and challenging message that came from both word and spirit of these Friends stirred and stimulated all who listened.

Arthur Dorland, head of the Department of History of the University of Western Ontario, gave the Sunderland P. Gardner Lecture on Sunday evening. The subject of his address was, "Friends in the World of Tomorrow." In a masterly way he traced the relationship of church and state, referring especially to the Treaty of Westphalia in 1648, pointing out that at this time religion became subject to the state. Since that time religion has been theoretically free from state domination, but actually only in so far as it did not oppose the state's policy. Friends have a definite task in the world today. They must be willing to stand for truth and freedom even when doing so appears in opposition to the demands of the state.

The presence of Hibberd and Lydia Taylor of New York Yearly Meeting (General Conference) was appreciated, and their spirit of loving fellowship led us more closely together. Several members of Canada Yearly Meeting came to us as "Living Epistles," bearing messages of love and fellowship. Their presence was as a benediction.

New plans for the future which are being worked out for Canada Yearly Meeting, approved the appointment of an Advancement Committee with power to do all that the name implies.

Clerks were appointed but a definite change was made. A presiding Clerk who will preside over the joint sessions of the two Yearly Meetings was named in the person of Arthur Dorland. Each Yearly Meeting appointed an Executive Clerk—Mabel Willson for Genesee and Stirling Nelson for Canada. Another new office was created when it was decided that we should make Charles Zavitz, beloved of all who know him, Honorary Clerk of Canada and Genesee Yearly Meeting.

Thus Canadian Friends in work and worship are drawing more closely together and are looking forward to positive service in the future.

QUAKERDOM AT LARGE

And then there are the two newly acquired titles of our Friends publications. First comes an inquiry addressed to The American Mind, closely followed by an even more startling request for a copy of our missionary paper, The Friendly Clashes.

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Willard O. Trueblood, Five Years Meeting ambassador, has been invited to participate in the Blue Ridge, North Carolina, Ashram, which is conducted by the National Christian Mission under the Federal Council of Churches. He is to appear on the program with E. Stanley Jones and Adolf Keller at the sessions to be held August 8 to 15.

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Caravaners on the field for Student Peace Service are from sixty-five different colleges, representing twenty-six states and eighteen religious denominations. The eighty-four women and eighty-five men, now working in the United States, Mexico and Puerto Rico, are natives of some nine different countries . . . Work campers enrolled in the American Friends Service Committee projects number 283 young men and women.

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Recent visitors at the Central Offices were Joseph Irving Parker, of New York City, with his brother, Douglas, of Wilmington, Ohio. Joseph Parker, Secretary of the Associated Boards of Christian Colleges in China, was representative of the Five Years Meeting at recent sessions of the "Life and Work" and "Faith and Order" Movements, under the World Council of Churches. He says he is a native of the Hoosier State, which, we think, deserves more frequent visits than once each thirteen years!

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A letter written in the middle of June by Khalil Totah, principal of the Boys School at Ram Allah, Palestine, and Secretary of the Friends Palestine Mission, states that field workers will probably stay in Palestine, despite recommendation of our American Board and their Consulate that all Americans evacuate immediately. The message reading: "Missionaries remaining, teachers undecided," says that transportation is nearly impossible. However, "School activities have been carried on normally. For the future we propose to go on until we are stopped. Everyone is in good health and hard at work."

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A. Edward Kelsey recently sent to the American Friends Board of Missions the copy of an application for member-

ship in the Wider Quaker Fellowship which had been made by a Mohammedan student in his sixth year at Friends School in Ram Allah, Palestine. While the boy does not feel it best at this time to break with the faith of his fathers, he is eager for closer connections with Quakers and calls himself a friend of the Friends. He writes, "I believe that Christ was the king of peace and love whose steps and teachings we should follow in helping to erect the kingdom of universal love and peace."

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Many will be relieved to know that Muriel Lester has been granted a two-month's transit visa, which the State Department refused to give on her return from South America early in July, on the grounds that her presence in this country was not in harmony with the best U. S. interests. F. O. R. members, Friends and many who have come to know this great religious pacifist, "London's Jane Addams," were instrumental in changing the State Department's attitude. Petitions were made urging the importance of maintaining our traditional freedom of religion and speech. Muriel Lester will speak at the annual F. O. R. conference in September.

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Leonard Kenworthy, who has just returned from a year's service as head of the Friends Center in Berlin under the A. F. S. C., brings with him the returning Minute from the Berlin Monthly Meeting and the German Yearly Meeting. The Clerk of the Monthly Meeting wrote in behalf of Hans Albrecht, Clerk of German Yearly Meeting: "For almost a year, Leonard Kenworthy worked in our midst as secretary of the International Secretariat in Berlin. He was a friend whose work the German Yearly Meeting, the Berlin Monthly Meeting and many, many individual Friends found helpful and worthwhile. With great sorrow we say farewell to him, and with appreciation of the fact that lasting spiritual communion binds him to us.

For the German Yearly Meeting of the Religious Society of Friends,

EMIL FUCHS."

NEWS OF OUR MEETINGS

The Berkeley, California, Meeting has been glad to welcome several young people into its group recently, some of whom attend the University at Berkeley . . . The work of the Northern Branch of the American Friends Service Committee in California has claimed

much of our attention, with some members working on the Refugee and Clothing Committees, while others help with Conscientious Objectors. There has been much interest in the Newcomers' Cultural Circle, composed of refugees living in the Bay Region.

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On July 20, Friends of Ann Arbor, Michigan, had an all-day picnic at Saline Valley Farms, a cooperative enterprise of interest, about eleven miles south of Ann Arbor. A meeting for worship was held at 11 a. m., allowing time for a swim and recreation before the meal at 1:00.

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Recently, five members from Indiana went to Traverse City, Michigan, to join with Traverse City and Long Lake Meetings (Indiana Yearly Meeting) in departmental conferences. These visitors were Milo Hinkle, Percy M. Thomas, Inez Napier, Marie Cassell and Rhoda Warriack.

* * * *

Children's Day was observed by the Jamestown, Ohio, Meeting on July 6, when the children of the meeting presented a varied program. The minister, Clyde O. Watson brought a special message . . . On Wednesday evening, July 9, a moonlight picnic was held on the lawn of the church and parsonage, with 73 members of the Sunday School and church in attendance. Much home-made ice cream and cake were served to all. . . . The Meeting has granted its pastor and wife a month's vacation in August, which they will spend with Clyde Watson's nephew in Galesburg, Illinois.

* * * *

The Christian Endeavor group of Friends Memorial Church of Muncie, Indiana, recently presented a program entitled, "Roses and Rice." Small cellophane packets of rice were given as favors, while the stage was decorated with many roses. With Garnet Williams as Mistress of Ceremonies, the program began with a parade of old wedding gowns worn by Sara Reser, Mildred Adams, Mary Snell, Harriett Williams and Theresa Clark. A new play, "Lest He Forgets," written and presented by Bob and Dee Bowman, portrayed in pantomime form an old-fashioned home and a new home. In the former were the fireplace, low sewing chair, and an old and large Bible. In the new home was a reed overstuffed set, an end table with a portable radio, a small Bible, and the characterization presented showed a young boy lolling over a magazine, chewing bubble gum and reading a comic magazine. After

this play, the Armydis Sturdivants reenacted their marriage after the manner of Friends, which was followed by Donald West's violin solo, "Liebestraum." After refreshments, there was group singing, followed by the singing of the Christian Endeavor hymn. Proceeds of the program were used for Quaker Haven delegates . . . Two young people were sent to the Senior Conference and seven to the Junior Conference recently held at Quaker Haven. These young people had charge of prayer meeting on July 23.

* * * *

On June 8, the children of the Jonesboro, Indiana, Friends Meeting presented at the morning worship service a program entitled, "Gleams of Sunshine." Tributes to fathers were given by various members on Fathers' Day, June 15th . . . The Ladies Aid sponsored the cleaning of the church, with members doing volunteer work on the floors, seats, etc. The prayer meeting room has been redecorated and the floor refinished. Sturdy, attractive chairs have replaced the benches in this room . . . On June 23, Jeannette Hadley was present at the Sunday School Council with helpful suggestions as to material, leadership and methods . . . The opening exercises for Sunday School are in charge of a different class each week, a responsibility which is proving worthwhile and effective . . . Four of our young people represented their group at Quaker Haven during the recent Young Friends Conference.

75TH ANNIVERSARY IN BEAR CREEK QUARTER

On August 8, 9 and 10, Friends of Bear Creek, Iowa, Quarterly Meeting will observe at Earlham, Iowa, the 75th anniversary of the organization of their Quarterly Meeting.

All former pastors who have served in the Quarter are receiving special invitations, while all other interested Friends are urged to be in attendance.

These will be days of fellowship and joyful reunion for all participating.

ACROSS BORDERS

(Continued from page 318)

usually large and well-built with fresh spring water in it.

These people are industrious. They always seem to have some goal, some mission. Continentals think them worthless because they content themselves working with flowers instead of rice, with enjoying the present instead of saving for the future, but they are really living; and how they seem to enjoy it!"

WHERE OUR CONSCIENTIOUS OBJECTORS ARE GOING

More than 1200 conscientious objectors to war are now engaged in work of national importance under civilian direction in nineteen Civilian Public Service camps, according to figures just released from the National Service Board for Religious Objectors.

Additional assignments are being made weekly, and several more camps are being prepared in the Illinois-Indiana-Ohio-Pennsylvania area.

At present, camps in operation are in:

Massachusetts . . .	Petersham, Royalston and Ashburnham
New Hampshire . . .	Stoddard
New York . . .	Cooperstown
Pennsylvania . . .	Kane
Maryland . . .	Patapsco
Virginia . . .	Grottoes
North Carolina . . .	Cape Hatteras
Ohio . . .	Marietta
Indiana . . .	Bluffton, Herom, Richmond and Lagro

Michigan . . .	Stronach
Illinois . . .	Decatur
Arkansas . . .	Magnolia
Colorado . . .	Colorado Springs
California . . .	San Dimas

The American Friends Service Committee camps, under the direction of Thomas E. Jones, are the three in Massachusetts and those at Cooperstown, Patapsco, Cape Hatteras, San Dimas, and Merom and Richmond.

The Brethren Service Committee has charge of the camps at Lagro, Stronach, Magnolia and Kane, under the direction of Dr. Paul H. Bowman.

The Mennonite Central Committee is administering the camps at Colorado Springs, Grottoes, Bluffton, and Decatur, while the unit at Marietta is directed by them in conjunction with the Brethren Service Committee. Dr. Henry A. Fast of Newton, Kansas, is executive director of the Mennonite camps.

The Association of Catholic Conscientious Objectors, under the direction of Arthur Sheehan, will be responsible for the camp at Stoddard, N. H.

Plans are under way for the location of a Mennonite camp in the Pennsylvania-West Virginia area. A unit will shortly be established in the Pacific Northwest in either Washington or Oregon and will be under the joint direction of the Brethren and Mennonites.

Nearly a third of the total registrants certified by local boards as sincere conscientious objectors are Mennonites, with Brethren having the second greatest number. Friends, Methodists, and Jehovah's Witnesses each have about the same number. Eighty-six different religious groups are represented among the 1850 registrants now assigned or awaiting assignment to Civilian Public Service camps.

QUAKER HILL VISITED BY JOSIAH MARVEL

Josiah P. Marvel, recently returned A. F. S. C. worker from France, met with a group of Hostel residents and friends on Monday afternoon, July 14, in Richmond, Indiana, to speak of his experiences in relief work in Paris and surrounding areas. While there he initiated a very important work of visitation to German-controlled prison and concentration camps, where he was able to relieve much physical hardship and to bear a continuous testimony of Friends' concern for suffering. He was the only person permitted to do this work throughout the winter and spring. Upon leaving Paris early in June, Josiah Marvel, who had been acting as head of the Friends center in Paris, was able to arrange for French Friends to continue his work there.

He vividly recounted how, at first, he was merely "permitted" to enter these prisons and how, gradually, he came to have the confidence and even the co-operation of the Nazi officers and workers in charge. His description of the shelf-like bunks which served as beds, of the complete lack of medical equipment in some camps, and of the rigid regulations which forced prisoners to take all meals outdoors regardless of weather, were only a few horrible reminders of the conditions in which these people exist under an army of occupation. Persons interned in these camps were principally political prisoners—possibly persons who had been overheard to disagree with the policy of the Nazi government or who had laughed at some German propaganda in a movie.

The situation of the families of peasant farmers will be most critical during the coming winter. Canning, which was the only source of their scant last winter's food, is now impossible, with so little sugar available. These families have worked desperately during the summer months to grow some crops, but even this meagre supply is of no use without preservation of some kind. Josiah Marvel told of one community where a portable food drier was being used, by which many families could dry their products. However, no solution of the mass problem is in view. Aside from these obstacles there is a deplorable lack of knowledge regarding health measures. For instance, the parents frequently object to their children being fed vitamin tablets, which they consider harmful.

A concern less often spoken about has to do with the young student population in Paris, who spend all their days studying, with no physical outlet whatever. An experimental study farm is being successfully tried outside Paris, in which the students spend three days

a week in their academic studies and join together on a farm project on the fourth.

As yet, said Josiah Marvel, these people in France are still pro-British. But the human body can stand only a certain amount of cold and hunger. When they see their children with rickets and without sufficient clothing, political loyalties quickly give way to political enmities.

INDIANA YOUNG FRIENDS AT QUAKER HAVEN

Two weeks early in July, 1941, found Quaker Haven the scene of much youthful enthusiasm and thoughtfulness, as the camp near Syracuse, Indiana, welcomed Young Friends of Indiana Yearly Meeting to two periods of recreation and spiritual challenge. Beginning with the Senior Camp, followed by the Intermediate, there was evident much potential leadership of which the Yearly Meeting and the older Young Friends may be justifiably proud.

Parvin and Cornelia Bond served as deans at Quaker Haven, with Kenneth Pickering, Chairman of the Indiana Young Friends Activities Committee, as director of the camp.

The Senior Camp, with an enrollment of ninety-four, was concluding a three-year experiment. To some Young Friends who had completed a series of studies extended over that time, certificates of achievement were awarded.

The classes were divided into three general sections: The Challenge of Personal Development, the Challenge of Social Relationships, and the Challenge of World Situations. Leaders were L. Herbert Reynolds, Murray S. Kenworthy, Norval E. Webb, James R. Furbay and John Compton.

The fellowship around the campfire was an unforgettable experience of several evenings, while each day was brought to a close with the devotional services led by R. Furnas Trueblood and built around the theme, "Wonder Week." On the final evening a most impressive candle-lighting service was held. Eleven young men, representing the faithful disciples, lighted their candles from the central candle, representative of the Christ. After the traditional challenge to each individual disciple was given, Judah was called, but of course there was no answer. Then followed the commission to all faithful disciples to go forth into all the world as testimony of this new way of living.

The Intermediate Camp was a record-breaker for attendance, with an enrollment of 120, an increase of forty over any previous year. Composed of Young Friends from grades 7 to 9, the group

was representative of twenty-six local meetings of Indiana Yearly Meeting.

The morning classes offered six varied subjects for study: Bible Heroes, Young People Around the World, How We Worship, Coaching for Life, We Are Friends, and Comradeship. In the afternoon there was opportunity for handicrafts, followed by a recreational period. Craft work was done in metal and leather which had been donated by a neighboring shoe factory.

The Galilean Service held on the lake shore one evening was a time of particularly deep inspiration and one in which the campers contributed greatly. Their share in the candle lighting service on the final evening marked that memorable and meaningful occasion.

Other evenings spent around the campfire with stunts and singing were times of genuine fellowship and spontaneity.

Leaders at the Intermediate Camp were Jeannette Hadley, Bill Hale, Carrie Davis, Rhoa Warrick, J. Grant Johnson, Ruthanna Davis and Mary Dempsey.

Planned recreation was available to both camps in the afternoons. There was swimming and boating, baseball, volleyball, ping-pong and scheduled hikes and treasure hunts.

To both Senior and Intermediate Camps, the brief period at sundown which was spent on Vesper Hill in quiet meditation was a highlight of the week's activities.

COLORADO CONFERENCE FOR YOUNG FRIENDS

A regional Young Friends Conference is to be held August 25 to 31 in the Friends University cabins at Estes Park, Colorado. While the gathering will be a time of delightful fellowship, in the most beautiful of mountain surroundings, it is to be primarily a place for eager, concerned Young Friends seeking the spiritual exploration and inspiration that should characterize Quakerism at its best.

Registration is limited to not more than thirty-five because of the size of accommodations. Total cost of registration, room and board will be approximately \$7.50. Young Friends in any Yearly Meeting who are interested should write immediately to Homer Chance, 611 S. Vine, Wichita, Kansas, or to Cecil Hinshaw, Friends University, Wichita, Kansas.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Mrs. Norris Bryand, of 219 West Main Street, Plainfield, Indiana, Chairman of the Hospitality Committee.

BIRTHS

JAY—To Watson S. and Mildred Overmeyer Jay, on June 22, 1941, in Jonesboro, Indiana, a daughter, Judith Ann.

WHITE—To Edwin Chandlee and Helen Keyes Wright White, on June 19, 1941, at Wilbraham, Massachusetts, a son, Edwin Chandlee, Jr.

MARRIAGES

BECK-HAWORTH—At the Friends Meetinghouse in Argonia, Kansas, on May 31, 1941, Audene Haworth, daughter of Charles and Lena Haworth of Argonia, Kansas, and Harold Beck, son of Mr. and Mrs. Willim Beck of White-water, Kansas. L. Herbert Reynolds of Amboy, Indiana, minister.

HAHN-POWELL—At the Friends Meetinghouse in Amboy, Indiana, on July 20, 1941, Martha Grace Powell, daughter of Merle and Bessie Powell of Converse, Indiana, and Ivan Hahn, son of Mr. and Mrs. Benjamin Hahn of Peru, Indiana. L. Herbert Reynolds, minister.

MOON-LAWALL—At West Richmond Meeting in Richmond, Indiana, on July 19, 1941, under the care of Whitewater Monthly Meeting of General Conference of Friends, Agnes Lawall, daughter of Lewis C. Lawall of Richmond, and Edwin C. Moon, son of the late Oscar Moon of Detroit, Michigan, after the manner of Friends.

MORRIS-HALL—At the home of the bride's parents in Northwood, Iowa, on June 14, 1941, Geneva Hall, daughter of Lester and Mabel Hall, and Dean Morris, son of Emmet and Viola Morris of New Providence, Iowa. Rev. Russell Phillips of the Methodist Episcopal Church, minister.

MORRIS-RAYL—At the Friends Church in Russiaville, Indiana, on June 22, 1941, Pheba Maye Rayl, daughter of Mr. and Mrs. M. J. Rayl, and Marshall Ray Morris of Forest, Indiana. Allen Reynolds, minister.

DEATHS

BUTLER—On June 13, 1941, at Carmel, Indiana, Thomas T. Butler, aged 73. Born in Noblesville, Indiana, in 1867, he was the son of Augustus and Hannah Messick Butler. Fifty years ago last September he was married to Nora Rayle of Carmel, and they lived for some years in Noblesville before moving to Carmel. As a boy he learned the printer's trade, and in the latter part of the nineties he established his own commercial printing shop in Carmel, becoming an excellent craftsman and prospering in his business. He took an active part in community affairs, supporting all things that were beneficial to the city. He was one of the most loyal members of the Carmel Meeting, and a faithful attendee at the Sunday School and the worship service as long as health would permit. He served as a valuable member of the Finance Committee; and for many years did the printing for both the Western Yearly Meeting Minutes and the Friends Missionary Advocate. He is survived by his wife and two children, besides five grandchildren. Services were held in Carmel, with William J. Cleaver in charge.

GILBERT—On June 18, 1941, at Wabash, Indiana, Nathan F. Gilbert, aged 84. The son of John B. and Jemima

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Macy Gilbert, he was born in 1856 near Wabash. After graduating from Earlham College, for a short while he taught school, later becoming a farmer. In 1887 he was married to Rosalie Pyle, and their home was established west of Wabash, in which many visiting ministers and other church workers found a sincere and hospitable welcome. He was quite active in his meeting and was, at the time of his death, serving on the Permanent Board of Indiana Yearly Meeting. As a trustee of the Wabash Meeting, he was loyal in his attendance and generous of his time and means. For thirty-one years he was active on the Board of Trustees of White's Institute. His wife died in 1937. Surviving are two sons and eight grandchildren. Services were in his home, J. Grant Johnson in charge, assisted by Ancil Ratliff, of Fairmount, and J. W. Green, of White's Institute.

INGERSALL—On April 19, 1941, Mary Ingersall, aged 70 years, member of Traverse City, Michigan, Meeting, after an illness of two years. A faithful Friend, she was loyal in her service to and loving concern for the meeting. Funeral services were in charge of Chester B. McKean.

JOHNSON—On May 1, 1941, at her home near Crawfordsville, Indiana, Rachel Johnson, aged 73 years, the daughter of Joseph and Jemima Cox Johnson, she was a lifelong and faithful member of Gravelly Run Friends Meeting near Crawfordsville, Indiana.

MADDOX—On June 13, 1941, at Alva, Oklahoma, Leslie Maddox, aged forty-one years, a faithful and loyal member of Alva Meeting. He is survived by his wife, one son, four sisters and two brothers.

QUIGG—On June 29, 1941, at her home near Crawfordsville, Indiana, Vera Grimes Quigg, aged 34 years. Although she had been a Friend only a few months, she had been actively associated with Friends for several years and was

thoroughly in accord with Friends beliefs and practices. Surviving are her husband, Morris C. Quigg, her parents, two sisters and two brothers.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street. John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship,

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Friends Church, 17th and Toberman Sts. Bible
School 9:45 a.m., Worship 11 a.m., C.E. 6:30
p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St.,
RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th
Street. Bible School at 10 a.m. Meeting for
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NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street,
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First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East
Spruce St. Bible School, 10:00 a.m., Meeting
for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave.,
N.E., Phone Melrose 7450. Religious discussion,
10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N.W.; Bible School, 9:45 a.m.,
Meeting for Worship, 11 a.m. Visitors wel-
come.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-
day at 11 o'clock. First-day school at 9:45.
Friends and others interested are cordially in-
vited.

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SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

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For catalog and bulletins descriptive of the George School curriculum, write to

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